THE BAPTIST RECORD.

OLD SERIES VOL. XXXII. JACKSON, MISSISSIPPI, SEPT. 24, 1908. NEW SERIES VOL. X. NO. 39.

Who Is in the Blame?

A writer in a late Baptist Record gives a judge's reason why crime is on the increase in the world—"That men have lost the sense of God," and then gives the Bible reasons for such a state of affairs, "Because sentence against an evil work is not speedily executed therefore the heart of the sons of men is fully set in them to do evil." Men who are taking broad views of the world see that evil is on the increase, while some who can see but one thing at a time will tell ou the world is growing better because the whisky saloon is being driven out. It seems to be a fact that the church has lost sight of all other evils and are fighting the Devil on that line only.

hTe courts make it hot for the "blind tiger" and crap-shooter while crimes of a greater magnitude are laid aside from term to term until finally thrown out of court. The church has about abandoned all discipline unless the offending member is one who pays nothing and we might say discipline in the family is about like it is in the church—a thing of the past, but the question still remains, "Who is in the blame?" If the officers of the law are to blame, who are to blame for putting them in office? We have just had a primary election for Congressman and voted for four candidates and the man who was acknowledged by all to be equal in qualm. and by far the cleanest morally speaking, with not a blemish on his character, was the hindmost man in the race. How does that spell? It spells and reads that the people themselves are to blame. The time now is, that our best men cannot afford to run for any office of importance, his cleanness and goodness is no longer a popular recommendation to the voters. We can't lay the blame on the Gospel Ministry as there never has been in any age better preaching and more of it than there is at this day and time.

There has never been a time when greater efforts were made to give the gospel to the world, and there is more Sunday School work done than ever before in any age of the world and still in the face of all this, why tell us crime is on the increase and the question is unanswered yet, who is in the blame? The scriptures tell us that in the last days before the second coming of our Lord that there will be a great falling away. That "upon the earth distress of nations with perplexity. The sea and the waves (restless, discontented) roaring; men looking forward to things coming upon the earth, (society), for the powers of the heavens (ecclesiasticism) shall be shaken—when yet see these things come to pass, then know that the kingdom of God is night at hand, etc.," Luke 28:25-28.

If we are approaching the last days of the age, we may expect perilous times such as the world has never seen before nor ever will see again. "And because iniquity shall abound, the love of many shall wax cold. If we are face to face with this time, we can see no remedy to avert it, as the scripture is going to be fulfilled. The best we can do is to watch and pray, and rejoice because the day of deliverance is at hand, and rejoice that those days will for the elect's sake be shortened.

We have a few preachers who believe that the time of our Lord's second coming is close at hand, but not many are looking and watching. It is not a popular doctrine. Churchianity is so wedded to commercialism that it don't want anything that will disturb present conditions, the making and gathering money and riches.

As it is to be the bankers, merchants and ship-masters who are going to lament over the fall of the great symbolic city Babylon, we may reasonably believe that the conditions just mentioned constitute the great city of Babylon of Revelation; and, if its downfall is close at hand, we may not wonder if the world is growing more wicked and will continue to do so till He comes.

T. H.H.

The Seminary Opening.

To the Editor.

Dear Brother:—

Will you please kindly inform your readers that the Southern Baptist Theological Seminary will open for the next session on Thursday, October 1st, at 10 o'clock A. M., in the chapel of Norton Hall. Matriculation of students and announcements will take place at that time. The opening address of the session will be given at 8 o'clock on the evening of Oct. 1st by Prof. C. S. Gardner. An invitation is extended to all to attend this lecture. Students who come should bring with them ordination or license papers, or a letter from the church of which they are members, endorsing them as students for the ministry. All should try to be present at the opening if possible. However, if they are delayed a few days, this will not seriously interfere.

For the imformation of some who are making inquiry, I repeat the announcement of last year that the University of Louisville will admit our Seminary students to their courses free of all tuition. Occasionally a student coming to us wishes to do work of this kind inn addition to his Seminary work. It is of course best for all students coming to us to do their college work in their own college, but in some exceptional cases the arrangement with the University of Louisville may prove desirable.

Another announcement which will be of interest to your readers is that our midwinter lecture courses for next session have been arranged for an earlier date than in previous years. Instead of having these lectures in February, they will fall during the new session between Nov. 30th and Dec. 11th. There will be lectures on the Sunday School Board Foundation, and a course on Evangelism, and the Gay lectures, in addition to lectures on practical method, and possibly a course on Foreign Missions. The Gay Lecturer for next session is Prof. J. C. Metcalf of Richmond College, who will lecture on the Relation of the Preacher to Literature, or some kindred topic. The lectures for the other courses are not yet arranged for, but will be announced later. These two weeks of special lectures, in addition to the regular Seminary work, will afford a splendid opportunity for pastors and others to come to the Seminary and spend two weeks to great profit. I hope many will make arrangements to this end.

Please give this information to your readers in your next week's issue, as the time is short. Thanking you in advance for your kindness, I am,

Yours sincerely,
E. Y. Mullins, President.

Oxford Association.

The Oxford Association met with the church at Yellow Leaf, 5 miles southeast of Oxford on Wednesday, the 9th inst., and organized by electing Brother A. E. Jennings, Moderator and Brother W. I. Hargis, Clerk, and Brother W. W. Dickens, Treasurer.

The reports were all good, and the discussions were splendid. In gifts or good works, we have made, not satisfactory progress, but encouraging progress, and hope by God's help, to do better during the year to come.

If I were a good scribe, I would like to tell the brethren all over the State a num.. ber of good things we enjoyed at that meeting. As I cannot tell all, I will tell a part. First, as the brother who was to preach the annual sermon, Brother Stubblefied, was not present, by request, Brother Borum of Oxford, preached it. He talked deliberately, at times eloquently, and all the time tenderly. It was a veritable feast of good things throughout the sermon. Perhaps some brother abler than myself, may tell your readers of the fine address of Brother B. G. Lowrey on the Hospital and Layman's Work, and some of the good things said by Brother J. W. Lee, W. J. Derrick, H. L. Johnson, L. P. Leavell and others.

Brother Bailey, you missed a rare treat by not being with us.

There was such a sweet spirit of accord, and brotherly love manifested as to keep before the mind continually the 133 Psalm.

We hope D. V., to have you with us Courtland next year, but as life is so uncertain, we don't know.

Wishing you great success in your great work, I am,

In Christ, your brother,
J. W. Higginbotham.

Oak Hill.

The manifestations of the Holy Spirit were wonderful to behold at Oak Hill Church, Pontotoc county, during a revival of 12 days carried on by the pastor, J. J. Pannell, and assisted by Rev. L. B. Wages, embracing the 3rd and 4th Sundays in August. The lay members did the principal part of the preaching. Results: 35 baptized 2 by statement and 1 restored, with others to follow.

Only got 4 Methodists during the meeting. To God be all the glory. So mote it me.

F. E. Pitts, Clerk.
Pontotoc, Miss., R. F. D. No. 3.

A Church as a Working Body.

Very few churches take themselves as seriously as they should. To be or not to be, is practically the only serious question many a church considers. If, at the end of any period accounts are cast up and it is found that all local church expenses are met; that the church is at peace within itself, and that it is "holding its own" against the world, the flesh and devil, there is a general feeling of satisfaction. Sometimes a church holds its own, because neither the world, the flesh nor the devil has anything against it. They are so close together that they have no cause to fall out with each other. Such a church very poorly represents either the spirit or the teachings of the Master. Even the good points in such a church are vitiated by the fatal rot of unfaithfulness which runs through it. A church thoroughly united may yet be a reproach to its head. I have known not a few churches united on doing nothing, and the pastor leading. Paul put great emphasis on unity, but always for something noble and worthy. He spoke warmly of the unity of the church of the Philippians, who had one spirit with one mind. But he added, "Striving together for the faith of the gospel." That was unity for something worth while.

Paul's idea of a church, as a working body, is found in the last verse of the 15th Chapter of first Corinthians, "Always abounding in the work of the Lord." This exhortation is preceded by the admonition to be "steadfast, unmovable.' The ideal church is unwavering in faith and unceasing in the faith of the gospel. A church down in doctrine, or wavering in the faith, is weak at the base. But to hold the truth is just an item in the program of a true church, and this item, good as it is, must be supplemented by another, the propogation of the truth. There is such a thing as holding the truth in unrighteousness, and this is always done, when the truth is held in selfishness, or in a vainglorious spirit, or in a spirit of indifference to the needs of others.

It is not deprecating preaching to say, that preaching even of the highest order, comes to very little, if preaching is considered an end and not a means. A distinct weakness of the cause lies in the fact, that we have come to consider our meeting houses as preaching places merely, not working places as well. They are built for preaching and nothing else. And preaching is nearly all that is expected. It was not so in the beginning. It was insisted that churches should be working bodies, and, that, year in and year out, the members should "always about the work of the Lord, striving for the faith of the gospel."

This kind of talk makes some churches tired, even without so much as trying it. What! Always at work! Yes, always and more, abounding in work. There is a richness and fullness of meaning in the words quoted, which, appropriated and applied, will enrich the churches beyond all we have thought.

The working churches get more than they give. This is an eternal law of he Kingdom. It is more blessed to give than to receive, is the word of the Master. As churches sow so shall they reap, only the law of the harvest is in various degrees of increase: 30, 60, 100 fold. The idle church wastes its powers and apportunites by disuse. It diminishes under the other law of the Kigdom. "From him that hath not, shall be taken away even that which he hath.' '

Here is a church, which has received a great blessing. Into its membership came scores of new converts, with money and talents. Nothing is undertaken. The pastor is blind, or he yields to a few narrow, covetous men, and the church sits down to enjoy its blessings. A month goes by, two months, four, a year. They have had their regular meetings, but people cooled off, interest decreased, worldliness grew, the time and resources of the church went to waste on things of the flesh and the world. The devil had an easy time. How stands the case now? Well, the church is cold, aimless, and scattered, weak in every element of strength. What they had, they lost.

Here is another church. I know it well. It was weak in every particular, a Philadelphia church, with little strength, but faithful. The pastor planned for work, astonishing work. The little body caught the spirit, and went in for doing things. A meeting house, costing into the tens of thousands, was needed for that part of the city. With large courage, and adventuring faith, they went into the great undertaking. They waxed valiant in fight and in good deads. Heroic spirits were drawn to them. Springs of supplies broke forth in the desert. The meeting house is up. The membership has grown, in numbers, in efficiency, and in resources, while they, "striving together for the faith of the gospel," not lessening their offerings to the general work of the denomination, but enlarging them. They stand today a conquering army, going from victory to victory with joy in their hearts.

These two churches are typical. They represent two great classes, fulfilling each its part of the scripture: "To him that hath shall be given, and to him that hath not, shall be taken away that which he hath."

The lesson is plain. Blessed are the eyes that can read it, and the hearts that can receive it. And blessed, beyond words, are the churches, that entering into the Lord's work, try and prove the blessedness of it.

If our churches are to be strong, growing and happy, they must, like their Master, be about the business they are in the world to perform. Heaven help pastors and leaders to see it and get into it after a worthy fashion.

J. B. Gambrell.

The Preacher in Our College.

What is it proposed to do for him? There are three courses of Bible study. Any student may take any one or all of these courses; every preacher should take all of them. In the B. A. course of the college, the Bible may be substituted for Modern Language, History, or Junior Latin; in the B. S. course, it may be substituted for Modern Language, or History.

1. **Old Testament**—Study of "The Training of the Chosen People" by George E. Horr, D.D., and Lectures will constitute this course. There will be two lessons a week, or seventy-two during the session, and its completion will count two points towards graduation .

2. **New Testament**—Study of the Gospels with Broadus' Harmony, and "Christianity in the Apostolic Age" by Gilbert, and Lectures will constitute this course. There will be two lessons a week or seventy-two during the session, and its completion will count three points towards graduation.

3. **Apologetics and Christian Evidences.** In this course we study "Why is Christianity True?" by Dr. Mullins, "Christian Doctrines" by Dr. Pendleton, and Lectures are given on Preparation of sermons, Church Government, Pastoral Duties, etc. This course is intended for ministerial students, but is not limited to them. There will be four lessons a week or 144 during the session, and its completion will count three points towards graduation.

Some preachers who are advanced in life, have meager preparation for the "high calling," and crave the best possible help to become "good ministers of Jesus Christ," will take only the Bible Course in our College. The third course is intended for and is especially suited to them. Others, who for various reasons do not expect to go on to our Seminary, will take a general literary course, but make the Bible course a specialty.

The teacher in the Bible department sincerely desires and shall honestly strive to give the best possible help to all men who may study with him, but his heart yearns to assist those who have entered the ministry late in life, with little education, and who may become mighty men of God in the Scriptures, and eminently useful in establishing and extending the Kingdom of our Adorable Redeemer.

H. F. Sproles

Seminary Endorsement.

We have recently enjoyed a visit from Brother W. Y. Quisenberry in the interest of the Seminary. He was with us three days at Osborne Creek, at the close of which I baptized five young people with others to follow. He spent two days in Booneville and two days in Baldwyn preaching at both places. He secured somewhere near $800 in pledges for the Seminary, besides his splendid lectures on missions. His visit was a blessing to our people and will be to any community wherever he shall go. He has been in the field only two months, and has received almost one-fourth of the $40,000 pledged from Mississippi. In a short time he hopes to secure the whole amount and I believe he will. The Seminary has been fortunate in securing Brother Quisenberry, and the interest of our people will be greatly strengthened in this noble institution by his work in behalf of it.

Fraternally,
E. T. Mobberly.

Booneville, Miss., Sept. 14, 1908.

Blessed Be the Name of the Lord.

Through the kindness of my people here in giving me "time off" I have worked in seven meetings, all of which were greatly blessed of the Lord. 232 being added to the churches, 197 of the number by baptism.

I worked with some of the best pastors in Mississippi, and therefore, some of the best churches.

For all these blessings and blessed privileges I thank my Lord.

Joyfully,
H. R. Holcomb.

Laurel, Miss., Sept. 14, 1908.

College Tidings.

The vacation is nearly over. The 83rd session will open Wednesday, Sept. 30th. As the opening draws near I take a glance backward. My eye rests upon three occasions of sorrow connected with the past year of our history.

Thomas Bounds.

A few weeks before School opened last session I had a letter from a splendid young man, 19 years of age, who had spent two sessions with us, Choice Thomas Bounds, Vossburg, Miss. As his first name indicates, he was a choice fellow. He had made a fine record during his freshman and sophomore years. He wrote me enthusiastically of his future hopes, his love for the college, and the work he had been doing for the institution among his friends during the summer. He told me that he would be back at the opening of the session to take up the work of his junior year. Alas, when the session opened he did not appear! Later I learned that he was stricken with fever just after he wrote me the letter, and that on the very door of our opening, he went to join the students in the Eternal University, under the Teacher who has all knowledge, and whose methods are always correct. Had he lived and carried out his purpose, he would have returned next week to enter upon the senior year. Toy Bounds, as he was affectionately called among the students, was a young man of fine native ability and noble character. During his last session here, he came to feel finally that his eternal peace with God had been made, and expressed to me his purpose to be a useful Christian man through life.

My heart goes back to him as I think of the multitudes of boys whose eyes are turning now toward Mississippi College. Truly man proposes, but God disposes. His death was an unspeakable disappointment to his noble father and devoted mother. It was also a sore disappointment to his teachers and friends. Were the two years lost which he spent in college? Far from it. Apart from the all important fact that during that time he finally and fully accepted the Savior, they were years well spent. Intellectual growth, and growth of soul are never lost. We will not lose our growth or our preparation when we enter the great school above. He did not live in vain, and although his life in this world was cut off at 19, I feel sure that he has entered a better world, and has now had one year of life there. I drop a tear to his memory, as I turn my eyes toward the numerous young men who will be entering my office within the next ten days.

Lee Will Miller.

At the opening of last session, Lee Will Miller, the son of the efficient sheriff of Copiah county, appeared among the many new boys who came to take up their work. His age was 17. He entered freshman. For three months he lived and worked like a man. He was industrious, upright, cordial. His fine ability, splendid character and pleasing manner soon won him a host of friends. He was a professed follower of Christ, and had the cheerful, virile and manly kind of religion that all admire. When Christmas came, having successfully stood his final examinations, he turned his face with great gladness toward home. He spent his holidays among his friends, scattering sunshine wherever he went. But the weather was bad, and in glad social life of Christmas times he contracted a deep-seated cold. Almost immediately upon his return to college, he was stricken with pneumonia, and in spite of all that noble parents and devoted friends could do, he went down to death's door and passed through.

The death of this fine boy in our midst, made a profound impresson on his four hundred fellow students as well as on multitudes of others in this and other communities, and "he being dead, yet speaketh."

What a star he would have made if he could have lived to finish his college course, and fill out his three score years and ten! But he has gone to be a star in a brighter firmament.

James Wallace.

The above splendid specimen of young American manhood, graduated from Mississippi College with the first honors of his class in June, 1904. He had represented Mississippi College in the State Oratorical Contest, and had borne all the honors that a student need wish to bear among his fellow students. During the years of his college life he had walked among us as an inspiring example of what a Christian young man may be. Stately of body, strong of intellect, stalwart of character, he gave every promise of future usefulness.

Immediately after his graduation, his native county of Tallahatchie called him back to become principal of the graded school at Charleston, her county seat, on a splendid salary. Two years later, they elected him County Superintendent of Education. During his leisure hours and vacations he applied himself diligently to the study of law. Then he went to the law school at Lebanon, Tenn., where he graduated, bearing off again the first honors of his class. When he argued his first case before a jury the judge expressed great admiration and surprise at his splendid logic and powerful appeal. He had formed a partnership with one of the leading lawyers of north Mississippi, and there is no telling what he might have attained in life. His friends expected him to reach the United States Senate. If not, he would certainly have made one of the greatest lawyers and noblest citizens of Mississippi.

As I returned from Colorado on the 23rd of August, I was stricken dumb when my eye fell upon a paragrahp in the paper announcing the death from congestion, of the noble and promising Jim Wallace. I felt as I felt when I heard the death of the gifted Henry W. Grady.

"The autumn leaves have their time to fall;
The flowers to wither in the North Wind's
breath; ,
The stars to set—but all
Thou hast all seasons for thine own O
Death!"

Preparation for life and for death are the same. Nothing fits us better for life which does not also fit us better for death. Nothing fits us better for death which does not also fit us for life. I shall meet my pupils on the ever shining shore, and we shall realize that our work together was not wasted.

The Future.

From the sore disappointments named above, we turn our eyes with bright hopes toward the future. What an age of opportunities this is for young men! How wondrous are their advantages and how multitudinous are the openings for power and usefulness! Two months before last session closed one of our seniors had secured a position at $125 a month, and in addition to the money consideration a position of great opportunities for usefulness. Ah! but the best of all was that he was qualified to fill that position. Other members of the class secured positions equally remunerative, and positions of equal opportunities for good.

One junior last session had gone somewhat in debt for his education and found it necessary to stop and teach a year in order to pay up and secure money for the expenses of his senior year. He easily secured a nine months' position at $90 a month. This will enable him to pay all his debts and close his senior year clear of indebtedness. Yes, but he was a young man of character, and who had studied and made good use of every day of his time, not only since he entered college but even before. The world is calling for men, but it wants men, and not make-shifts.

I believe that no institution in the State offers greater inspiration to manhood than Mississippi College. We earnestly try to develop all the points of good character physical, intellectual, moral, spiritual. I think the men that have gone out from us furnish living proof that we have in no small measure succeeded.

Among the many young men who are expecting to enter next week we have a multitude of the kind of young men who give promise of power for good. I am unusually well pleased with the quality of men who are coming.

The faculty arranged for next session is first-class and I never saw them seemingly so much determined to make good use of their opportunities. Our past experience has taught us in some measure to avoid mistakes, and we hope to make next session the best in the history of the grand old institution.

Our Lyceum Committee have arranged for about a dozen excellent entertainments of distinguished musicians, distinguished orators, lecturers, etc.

Our church has secured the services of the great and good preacher, Dr. J. C. Massey, of Chattanooga. He is to be with us for two or three weeks during the month of January. Those who heard his splendid series of sermons at the Blue Mountain Encampment, will have some idea of the inspiration that awaits us in his visit. Blessed is the young man who comes under his influence!

We solicit the sympathy of our friends and all the help they can give us. The work is great. The responsibility is great. Who is sufficient for these things? Lift your heart to the Giver of wisdom in our behalf and whenever you have an opportunity, lend a hand.

W. T. Lowrey.

New Bethel.

We began our meeting at New Bethel the fifth Sunday of August. God abundantly blessed the preaching of His word. There were eight for baptism and one by restoration. The writer and Brother J. H. Bell of Brooksville, did the preaching.

W. M. Bostick.

A Request.

I am with Pastor J. H. Lane at South McComb in a very promising meeting. We ask the prayers of the brethren. Also I desire the prayers of all God's people for our meeting at Griffith Memorial, which begins Thursday night, Sept. 27th. Brother J. P. Harrington will do the preaching.

G. W. Riley.

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A Shameful Spectacle.

The last congressional contest in our State came to an end Saturday, and be it recorded to the general credit of Mississippi's electorate the campaigns in the several districts, while animated and at times not lacking in ginger, have been in the main, conducted on such an elevated, admirable plane as to evoke the highest meeds of praise for the candidates and their enthusiastic adherents.

Under these circumstances it is with a sense of deep humiliation and more in a spirit of sorrow than in anger, that we feel constrained to animadvert on the one forbidding incident, and, the Lord be praised, the only one of the entire campaign, which unfortunately occurred in this district. We refer to the so-called "smoker" given by the succesfsul candidate for congress last Friday in his home town, Vicksburg, Miss., where the Hill City's traditional refreshments were dispensed with lavish hospitality to guests from all over the district who were in Vicksburg to "celebrate" the victory of the nominee.

We gather from the reports of the function which percolate out from Vicksburg that beer and whisky were much in evidence among the "refreshments" dispensed with Vicksburg's proverbial prodigality, and as the "smoker" progressed the tobacco fumes went to the heads of the "smokers" and while we are not advised as to the extent of the debauch of the bibacious among the celebrants while in Vicksburg their conduct that night on the A. & V. train justified the conclusion that the "jollification" degenerated into drunken orgies which culminated in broken and bloody noses and bruised and battered faces, or, as the public prints termed it a "fist-gun-and-knife fight," in which the participants were "cut, bruised and bloody as hogs."

The cleanliness of Mr. Collier's campaign has been the subject of favorable comment throughout the State, and it is painful to realize that it should have been marred by a drunken brawl and disgraceful anti-climax that had its incipiency in a "jollification" that would have been honored more in the breach than in the observance involving as it did, as a hideous aftermath, bacchanalian rowdyism and the desecration of God's holy name.

We are sure had Mr. Collier realized that his "smoker" was in itself a violation of the divine injunction, "Lord, lead us not into temptation, but deliver us from evil," and could have foreseen the disgraceful aftermath he would have avoided it.

The exhibition on the train as related by the newspapers is shocking in the extreme to the religious sensibilities of the Christian citizenship of this commonwealth, and we warn you, Mr. Collier, here and now, that the better thought of, the consecrated Christian friends of the State and its manhood and womanhood, pew and pulpit revolt at such orgies and bar-room methods of "celebrating" and another such victory and jollification" and you are indeed undone, the "solid backing of Warren" to the contrary notwithstanding.

You have not erred beyond the limits of saving grace; you are a gentleman by birth, education and training; young, meritorious, decent and ambitious; you have a field of honorable endeavor open to you wh... you may bring forth abundant fruits, meet for repentance and we would say go and sin no more and pray for deliverance from your so-called friends who linked their acts of hoodlumism to your good name and abused your generous if ill-advised hospitality.

Strong River Association.

This body met on September 17, 1908, at Mendenhall, in its 56th session. In the absence of J. L. Lowe, the appointee to preach the associational sermon, the alternate, Rev. C. E. Welch preached at 11 a. m., a most helpful sermon from Titus 2:14. "Who gave Himself for us that He might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works." The old custom of reading the letters, which while it has its advantages, also has its disadvantages, was adhered to. The old officers were in their seats and were re-elected. They were J. C. Buckley, Moderator; T. M. Kelly, Clerk; and A. G. Berry, Treasurer.

There are 27 churches in this association, and all were represented both by delegates and letters. Our observation is that it is very rare that this thing occurs.

The Layman's Missionary Movement received more than ordinary attention and emphasis. A. H. Dale, A. J. Aven and J. L. Johnson, Sr., spoke to this subject. The interest was excellent, and we are sure good results will follow with the discussion of this prolific subject closed a full day's work for the Master.

The second day's work began with a fairly good proportion of delegates present. The vacuum caused by the absence of the sisters who were in a meeting of their own, was very sensibly felt. There was not a woman in the association, while the report on woman's work was under discussion. This was unfortunate, but we do not know how to remedy it.

Our women need us, and we need them.

The question of temperance and prohibition received very careful and thorough consideration. It was insisted that either the whisky men or prohibitionists were in danger of meeting their Waterloo, and it was urged that every member in the association stand to his gun in the great battle, until the matchless evil shall lie at our feet a vanquished foe.

Some strong speeches were made on colleges and education, lifting these into a higher place in our thought and affection.

The report on State, Home and Foreign Missions were read respectively and consecutively, and followed by some good speeches which stirred the people, and we are sure will bring permanent results in enlarged contributions to the spread of the gospel.

The spirit and harmony of the association were beautiful and inspiring. This was formerly a very large association, but has been whittled down somewhat by the formation of other bodies. But it is still a strong body with large possibilities.

Five pastors were present. There were several more visiting preachers present than pastors. Some of the visitors were R. Drummond, L. D. Posey, J. P. Williams, S. B. Culpepper, L. J. Coughman, A. J. Aven, J. E. Byrd, A. H. Dale, A. V. Rowe, S. Y. Quisenberry, N. D. Bankston, J. F. Tull and T. J. Bailey. There were many other visitors whose names have eluded us.

Dr. J. L. Johnson, who resides at Clinton, is pastor at Mendenhall, and had all things ready for the comfort and pleasure of all who attended.

Welcome by Jackson and Mississippi.

Rev. W. Fred Long and wife were given an informal reception and hearty welcome by the Sunday School workers at the First Baptist Church Thursday night.

Speeches were made by Mr. John C. Cavett, on behalf of International Executive Committee; Governor E. F. Noel on behalf of the State Executive Committee; Rev. W. F. Yarborough, on behalf of the pastors; Mr. W. S. Lemly, on behalf of the Superintendents; Professor Wamsley, on behalf of Teachers and Colleges; Mr. J. R. Black on behalf or Organized Baraca; Rev. G. F. Chapline, formerly of Arkansas, which were responded to briefly by Brother Long, who urged Jackson to set the example for the State in Sunday School achievements.

Rev. W. Fred Long has been engaged as Secretary of the International Sunday School work, with headquarters at Jackson. He will spend the greater part of his time in the field. His recommendation is his fine success in the development of the International Sunday School work in the State of Arkansas. He is anxious to attend all the Sunday School conventions of all kinds in the State. Will those who are directing such conventions write him at Jackson?

On July 25th, Rev. John A. Held, pastor at Natchez, assisted by Rev. D. D. Purser, Jr., after a week's meeting organized a Baptist Church at Fayette, with 19 charter members. Thus has been consummated a long cherished desire on the part of the few Baptists there, and of others interested. They have rented, and will worship in the Campbellite Church house. There were two girls baptized and the church made a State Mission offering. Rev. D. I. Purser was elected pastor.

We learn from Rev. R. C. Wooster that General Superintendent Ford of the Queen

and Crescent system, has given his personal check for $500 to Clark Memorial College at Newton.

When Superintendent Ford of the Queen and Crescent System recently desired to employ a first-class man for a responsible position, six men presented themselves at his private car as applicants. All seemed equally well qualified until Mr. Ford asked each if he was a Christian. Only one of the number could answer favorably and after dismissing the five he employed the Christian boy.

The Collins Baptist Church has moved from one-half time to full time, under the wise leadership of its efficient pastor, Rev. J. F. Dale. It is very gratifying to note the number of churches going from one-half to full time, and of those going from one-fourth to one-half time. This means greater efficiency and calls for more preachers. Prayer ought to be made in the churches that the Lord of the harvest would send forth more laborers into the vineyard.

Amounts paid out by the United States for the following objects:

Foreign Missions	$ 10,000,000
Chewing Gum	20,000,000
Christian Work	170,000,000
Public Education	275,000,000
Tobacco	800,000,000
Whisky	1,500,000,000

It is seen from above figures that 150 times as much is given for whisky as is given for Foreign Missions, and 80 times as much for tobacco as for Foreign Missions.

We are greatly encouraged by the unusually large number of new subscriptions to The Baptist Record. At the Strong River Association last week, without any high pressure whatever, we added 25 new names to our mailing list. If every pastor in the State would send us five new subscribers during the next 12 months, the Record would be put in good financial condition. What say you, good pasors?

The South Mississippi Baptist Sunday School and Young People's Convention will be held at Mt. Olive November 27, 28, 29, covering the fifth Sunday and Friday and Saturday before in November. There will be a fine program, and all pastors, superintendents and B. Y. P. U. workers are cordially invited to come. One-half fare on the G. & S. I. Railroad.

The Clark Memorial College at Newton will open its doors on the 29th inst. Rev. S. B. Culpepper is the president. He expects a large attendance even the first session. This paper is running regularly an advertisement of this new college, and bespeaks for it a careful reading by those who contemplate entering their sons and daughters. It is co-educational.

Rev. J. B. Leavell resigns his work at McComb, to re-enter the Seminary at Louisville. Rev. J. E. Wills will supply for the remainder of the year, when Brother Holcomb of West Laurel, will become the settled pastor.

We wish to call the attention of the readers of the Record to Reams Pharmacal Co's. ad, and wish to state that we believe Dr. Reams is reliable, and Reams' Liver and Kidney pills are very popular in Jackson.

It is expected that Rev. J. E. Wills, now of McComb, will assist Pastor Yarborough of the First Church, Jackson, in a series of meetings to begin on the 1st Sunday in October.

We are reliably informed that Brother George C. Cates is still in New York, still in bad physical condition, but improving. We trust he will soon be at least in his normal condition.

The Carey Association will hold its next session with the Wall Street Baptist Church, Natchez on October 3 and 4. Pastor Held hopes for a good attendance, and will be ready to entertain all who will go.

Wesley Dixon, a colored brother of D'Lo, annually hands to Pastor C. E. Welch $5 for missions. This is a noble example of loyalty to the cause of Christ.

Malaria.

The worst foe of the people iving in **all** the Delta country is **Malaria.** We all embibe it. We **eat it,** we **drink it,** we **inhale it,** when we breathe. It **Poisons** the **Blood, engorges** the **Liver** and **Overtaxes** the **Kidneys** and charges the system with this deadly poison. We **feel bad,** have no appetite, can't sleep, are **constipated.** Dr. Reams has discovered a specific remedy that **Cures Malaria.** (We have thousands of testimonials to this fact).

Billiousness, Constipation, Sick-Headache and all **Liver** and **Kidney** troubles, **10,000 Bottles** of **Reams' Liver and Kidney Pills** were sold in Jackson Miss., the past year. Every bottle is **guaranteed** and **money refunded** if purchaser is **not** more than pleased and out of **all** sales made, of **thousands** of **bottles,** all over the South, there has not been **one** complaint. Two of Reams' **Liver** and **Kidney Pills** and 10 grains of **Quinine** will **cure a cold in one night.** Price 25c per bottle, or 5 bottles $1 by mail.

For our reliability we refer you to Gov. A. H. Longino, Dr. T. J. Bailey, R. O. Edwards, P. M., or any citizen of Jackson.

For sale at all druggists, or by mail from Reams Pharmacal Co., P. O. Box 22, Jackson, Miss.

A Great Day.

Sunday was a great day with the First Church, Jackson. The weather was bright and a great throng came to Sunday School. A special feature of the morning was a talk to the children by Rev. J. F. Hailey, pastor at Amory.

At 11 o'clock the auditorium was crowded. Hundreds came to witness the ordination of Hendon Mason Harris, who had been formally examined on Saturday, and recommended by the presbytery as a candidate, and his mother occupied the front pew.

"Praise God from whom all blessings flow," was followed by prayer by Rev. J. F. Hailey. The chorus choir, with Mrs. Pitard at the pipe organ and assisted by Professor Pitard on the violin, then led by the congregation in "I love Thy church, O God."

Pastor W. F. Yarborough read the scripture lesson 1 Tim. 2nd chapter, and took for a text 2 Cor. 4:5, and preached the ordination sermon which will never be forgotten by any who were fortunate enough to have heard the masterly effort.

Dr. W. T. Lowrey, President of Mississippi College, delivered an eloquent charge to the candidate.

The Bible was presented to the candidate by Rev. R. C. Wooster, who was the candidate's special student friend at the Theological Seminary.

Rev. T. J. Bailey, Editor of the Baptist Record, then offered the ordination prayer.

While the choir sang "Blest be the tie that binds," Brethren Lowrey, Yarborough, Hailey, Bailey and Wooster, who officially composed the ordination council, performed the ceremony of "laying on of hands" at the conclusion of which the entire congregation pressed forward to congratulate the young man who is beloved by everybody and who, at Mississippi College, Millsaps College and Southern Baptist Theological Seminary made a most brilliant record. Mrs. Harris seemed happy as she too, was showered with congratulations as she stood by her son.

At 4 o'clock the Sunbeams gathered and a hundred children were delighted with Miss Forbes, teaching Rev. J. F. Hailey, who is ambitious to be Sumbeam Superintendent for the State, and who claims to have the first Sumbeam band in the State, talked interestingly to the children.

The children were also delighted by Miss Kethley's short talk on affairs in the Philippines. Master Forbes Yarborough was attired in full Philippine costume and caused much merriment. Many curios from the Philippines were displayed and described by Miss Kethley in her sweet way.

At 7 o'clock the young people met as usual to the number of a hundred. The present board of officers was re-elected for the next three months. The meeting unexpectedly developed into a love feast for Brother Harris for it was in this society that he received his first public start in Christian life.

The auditorium was filled to overflowing at 8 o'clock to hear the newly ordained preacher. The music was superb. A solo by Miss Mattie Bailey being especially noteworthy. "A Charge to Keep I Have," was rendered by the choir and congregation. Brother Harris then read the scripture and selected his text, "What shall it profit a man if he gain the whole world and lose his own soul." He developed a fine sermon of profit and loss to its logical conclusion.

R. C. Wooster.

Stonewall.

We are on our new field and I find conditions most encouraging. I organized the Woman's Work Sunday afternoon, and we had twenty-two charter members. In two or three months we expect at least fifty. There are some fine Christian characters in our union that I shall delight to see expand.

How I did hate to leave my work at Houston, but I left it in good hands, for we don't often find such consecrated, self-sacrificing characters as Miss Fannie Goza. May God bless her is my prayer.

I want to thank the members of the W. M. U. for a generous purse of money to buy silver with. My heart throbs with love for every giver, and especially do I want to thank Miss Zeldah Gladney who made up the purse. May the Lord use her abundantly in His service.

We have grown very fond of the Record, and have greatly missed the last two numbers.

Yours in the work,
Mrs. Jenny Keith Lusk.
Stonewall, Miss., Sept. 15, 1908.

News in the Circle.

[illegible] Ball.

Rev. J. W. Rankin has resigned the work at Edna, Kas., and accepted a call to Rocky, Okla.

On account of the feeble health of Pastor J. A. Minter,, [illegible]ton, Mo., has resigned and will go further South. May he be speedily restored to wonted health.

Rev. W. W. Robertson leaves Harrisonville, Mo. He submitted to an operation last May for appendicitis, but does not regain his strength.

At Lone Dell, Mo., State Evangelist E. V. Lamb assisted Pastor J. B. Emmons in a meeting which resulted in 21 additions to the church.

Dr. C. V. [illegible] becomes President of Coker College located at Hartsville, S. C. The college takes its name from Major J. L. Coker, its greatest benefactor. He has given $100,000 to the institution.

At Pidgeon Fork, Ky., the pastor, R. B. Atkins, was aided in a good meeting, by Rev. J. L. Barrett. 25 additions—21 by baptism. Brother Barrett is a student in the Seminary.

Rev. J. H. Taylor, so well known in North Mississippi, has resigned at Leonard, Texas, and moved to Whitewright. He enters a large field of usefulness.

Rev. J. F. Griffith accepts the call extended him by the Crescent Hill Church, Louisville, Ky., and will begin labor Oct. 1st.

The church at Mt. Vernon, Holmes county, recently closed a good meeting. The pastor, F. R. Birney, was aided by Rev. Madison Flowers. There were 10 additions—4 by baptism.

At Poplar Springs Church, Carroll county, Rev. W. W. Muirhead, pastor, was assisted by Rev. E. L. Hughes. 22 additions—20 for baptism, four from the Methodists—one a steward.

Pastor W. W. Muirhead was aided in a meeting recently by Rev. Madison Flowers at County Line Church, Holmes county. 12 added to the church—10 by baptism.

Pastor W. W. Muirhead last week completed the organization of a church at McCarley. [illegible] went into the organization. One was afterward received by letter and two by baptism. Two deacons were ordained.

The Yazoo Association convenes with the church at Kilmichael Thursday morning, at 10 o'clock. The Editor, State Secretary and Sunday School Missionary are earnestly requested to attend.

Dr. Lansing Burrows, the efficient Secretary of the Southern Baptist Convention, and pastor of the First Church, Nashville, Tenn., has returned from an extended trip in the East. He is now ready for aggressive work.

Dr. R. W. Weaver begins his labors with the Immanuel Church, Nashville, Tenn., Sept. 20th. The church is making extensive preparation for a great welcome service.

Rev. E. R. Pendleton has resigned the pastorate of the church at Covington, Ga. He will retire Jan. 1st, 1909.

Pastor A. T. Cinnamond of Senatobia, has been called again by that church, and has signified his acceptance. Pastor and people seem to be mutually pleased. Happy pastor, delighted people.

Pastor Edleman was assisted in a gracious meeting at Fentress by Rev. L. F. Gregory. This is the third meeting in which Pastor Gregory has aided at Fentress and this was the greatest of the three. 22 were received for baptism, one restored, and one by letter. The church and community were moved as never before. All the candidates for baptism were adults.

Pastor Edleman will enter Mississippi College this fall. He is even now a successful preacher and pastor and we predict for him a great and useful life.

Pastor Holcomb had a great day last Sunday at Durant. A young lady was received for baptism at the morning hour and a young man at night. The church is prospering as never before under his ministry.

Brother A. Tarkington was ordained to the ministry last week by the church at Hickman, Ky., and becomes pastor of that church for all his time.

The Home Board has secured the services of Dr. W. P. Hines of Lexington, Ky., as Evangelist, and he will begin work October 1st.

September 27th an evangelistic campaign will begin in Birmingham. Ala. All the Baptist Churches will engage in it. Dr. W. W. Hamilton will have charge.

The Ashboro Street Church, Greensboro, N. C., has called Rev. W. F. Staley of Wilkesboro, and he will enter the work at once.

The church at Warsaw, Ky., has called Rev. Spurgeon Wingo. He accepts and will continue his studies in the Seminary at Louisville, Ky. He is a young preacher of great promise.

The church at Lewisburg, Tenn., has called Pastor C. H. Bailey of Lebanon Junction, Ky. He accepts and will enter the work October 1st.

Rev. Andy Potter recently closed a meeting at Spring Creek Church Tennessee, in which twenty-five were added to the church. Three husbands and wives were among the number baptized.

At at meeting held recently near Paris, Tenn., 25 joined the church at one service—all for baptism. Pastor D. T. Spaulding is happy.

Pastor J. C. Swain was aided in a meeting at Eudora recently, by Rev. W. J. Bearden of Memphis. 12 were received for baptism. Pastor and people were happy.

Pastor A. F. Mahall recently closed a meeting at Trion, Ga. 100 professions and 88 additions by baptism. The pastor did the preaching and God honored His word.

Rev. J. N. Booth resigned at Lockland and becomes the Field Editor of the Baptist and Reflector.

Rev . E. C. Falkner has resigned the church at Dardanelle, Ark., after four years pastorate, and will move to Kentucky.

Rev. G. W. Swope of Nashville, Tenn., recently held a meeting at New Middleton, Tenn., in which there were 100 professions and 71 baptisms.

Rev. W. W. Williams, after a pastorate of six years, has resigned at Bradford, Tenn. It is not stated what his future plans are.

At Little Brown Church, East of Brownsville, Miss., Pastor W. C. McNeely held a meeting recently—22 professions and 15 baptisms.

Sharon.

The first Sunday of September we began a meeting at Sharon with Brother M. K. Thornton of Starkville, to do the preaching.

The church was greatly revived and stimulated to do a greater work for the Master.

There was one received by baptism.

At Sharon we have a very small band, but they are truly the elect of God.

Yours in the work,
W. M. Bostick.

Scranton.

I am now in the third month of my second year with the saints at Scranton, Miss. We came here in July of last year, as pastor of Scranton Baptist Church, and I thank God for the pleasant and profitable work during those months with these noble people of God who have had a hard fight to hold up the banner of Prince Immanuel against Catholicism. Here I find some of the most earnest Christian soldiers it has ever been my pleasure to know.

In July the church called me as their pastor till January, 1910. But feeling that I was on the verge of nervous collapse from overwork, together with the effect of the low coast climate. I declined to accept the call. intending to rest for some months until I regained my health, but the church would not have it so, they so urged me to remain with them, that I agreed to stay until January, 1909, at the same time granting me a month's vacation, which was very much appreciated.

The work is moving on nicely along all lines. Good congregations, good attention, fine Sunday School, prayer meeting largely attended.

The church is also planning to build a nice home for the pastor. Part of the material already on the ground. We believe there is a great future for the Scranton Baptist Church.

We regret very much to lose our Brother Ellis and family from our midst, but rejoice with the Gunnison Church in securing him as their pastor some months ago. Brother Ellis has indeed been a brother; has stood by me bravely here, both to comfort and to help in every good word and work. I thank God that our lives touched in Scranton and may the Lord prosper and wonderfully bless him in his labors of love.

May the Lord bless the Record and its editors.

Pray for us.

C. L. Wilson.

Report of the Committee on the Resignation of Pastor Wooster.

R. C. Wooster came to Raymond a stranger to every member of our church and community. This church being his first charge, the work of the pastorate was as new to him as were the people. Since the church had been without a pastor for several months, he here found a ready field for his tireless energy.

He entered promptly and energetically upon his new duties and by giving personal attention to all details, won a measure of success in every department of our church work.

The contributions of the church to all objects were greatly increased during his ministry. The weekly prayer meeting, long neglected was re-established and personally led by the pastor in such a way as to secure a good attendance, and be maintained throughout the year.

During the month of May a meeting of days was held when precious souls were brought to Christ and the membership of the church was increased.

To say that Brother Wooster has made mistakes, is only to say that he is mortal. but it can also be truthfully said that he leaves the church in a better condition than he found it. Now that his resignation has been tendered and accepted, he goes to another field of labor with the good will and wishes of our church and community.

Wherever his lot may be cast, and to whatever field of labor he will be followed by the prayers and loving sympathy of those of us who take pleasure in remembering that as co-laborers with him, have a part in the first fruits of ihs ministry.

Approved by the church Sept. 15, 1908.

My Meetings.

The first was at New Hope with Dr. A. M. Barnett to assist.

His preaching is sound to the core. He certainly knows how to rightly divide the word of truth. Visible results: One by letter, one by experience and baptism.

My second meeting was with Cross Roads. This church has made the greatest advance along all lines of any church in Harmony Association for the present year. So you will not be surprised when I state that the immediate results by experience and baptism were twenty. Since then at stated meetings. I have received four.

My third meeting was at a mission, McDonald's School House, midway between Cross Roads and Good Hope Churches. I preach here monthly, and by their request I held, with the assistance of Brother T. G. Ward, the pastor of Good Hope, a few days meeting. The results were 12 by experience and baptism. Six for each place.

My fourth meeting was with Pleasant Hill Church. Results, ten by experience and one by letter. In all of the last three meetings I was assisted by C. M. O'Neal of near Pelahatchie, Miss.

Brother O'Neal is very zealous, deeply consecrated and a tireless worker, he has an abiding faith in God he endeared himself to many people. We wish for him great success. In all, I have baptized this summer 45 happy converts.

To God be all the glory.

J. G. Gilmore.

Lena, Miss.

To the Mississippi Association.

Brethren:

There is an evil arising, as I think, in our Association that should be corrected. I allude to the habit of a good many ministers and messengers leaving Saturday. This is deleteriou in several ways. It diminishes the interest in the Sundays' meeting, and zeal produced by the Sunday preaching and the transactions of that day is greater than any other day of the session. And every one who leaves before final adjournment diminishes this effect. Man is by nature a social being and needs the Association and the encouragement of his brother to strengthen and stimulate him in all of his good desires and enterprises. Hence, the apostle warns us not to neglect the assembling of ourselves together. Let us not let the strenuousness in business of the times prevent our giving a sufficiency of our time to God's work.

I mention this now so that the ministers, messengers and visitors may arrange their business so as to stay. Our rule requires all messengers to have Moderator's permission to leave, but of course it is not expected of the Moderator to refuse to excuse any one.

I hear it stated and my own experience confirms it, that meetings of our association are not as well attended as they formerly were.

"Will a man rob God?"

We rob God when we neglect His service as much as we do by withholding our contributions. I appreciate that where a church has preaching but once a month any interruption in the regular meetings is greatly felt and will of necessity be some disappointments as bad weather, funerals and such things. And the pastor feels like with all these he very much dislikes to lose an additional appointment for the association. But this is just one of the necessary evils of the one service a month churches. and the time has arrived when our churches should get out of having preaching but one sabbath a month. I think even in this case the churches derive more benefit from the encouragement and inspiration their pastors get in the Associational meetings than they lose by absence from one appointment. The churches can meet in prayer meeting and Sunday Schools and get on pretty well. And I think they would prefer their pastors attending our State and Southern Baptist Conventions and our Associations. And as to our laymen, brethren let us not yield to the rush and push of our secular business to the neglect of God's work. And every one has a work to do and our mere presence is a great help.

Now let all the churches send a full quota of messengers and with them a large number of others. Let us pray for and expect a great meeting, and I suggest that every pastor and every messenger make earnest prayer on Wednesday night before the meeting on Thursday for the direction of the Holy Spirit.

And how many churches are going to report their pastors payed up in full?

Brethren, don't get out of patience with me for calling your attention to these things. It is because I have them so at heart. I feel that I will not attend a great many more associational meetings and there are so many things I wish to see done. I would like to be at an association and hear reported from every church our pastors paid good salaries even monthly or quarterly, and our pastors called indefinitely with a view of long pastorates.

If our churches will only try these things they will never regret it, and will never return to the old slip-shod ways of the past. Get pastors that you love, and keep them by making them feel that you want them permanently.

W. B. Kinabrew.

Walnut Grove.

The writer assisted Pastor Dear in a revival meeting with the Walnut Grove Church, beginning on Sept. 5th, and closing Sept. 13th. There were 11 additions to the church, 8 by baptism and 3 by letter. The church was revived and greater things are expected of the brethren in the future.

The pastor is highly spoken of by his people as an able preacher of the gospel.

In Christian love,
J. R. G. Hewlett.

Osyka, Miss.

College Opportunities.

Perhaps no change in life is looked forward to with so much interest by young women and young men as that of entering college. The new student is entering upon a new career full of different previous training. This is the most critical period of an individual's life. It is here that the ideals are formed which will determine our future career.

In college we find different organizations with which students become actively associated, and these in a large measure determine the student's after life. Not only do organizations influence the new student, but the individuals whom she or he chooses as friends will have a tremendous influence. In face of these facts there has been established in every important college and institution a Young Women's or Young Men's Christian Association to help young women and young men build character and see the higher things in life. The new student will find at these institutions active members of the Christian Association who will be glad to meet and give information to them. When you reach the institution which you prefer to attend go to the headquarters of the Christian Association and make yourself at home. Enter actively into the Association work, for no young woman or young man can be counted among the truly developed whose moral and spiritual life has not grown equally with his physical and intellectual. The Association stands for strong Christian Characters, clean arthletics, thorough Bible study and true college spirit. It stands for the development of the whole man. We invite you to join and actively support the Christian Association.

Meetings.

Pheba.

Here I labored without any ministerial aid. The church heartily co-operated in the meeting, and atfer eight days, we closed with 12 accessions to the membership. A finer crowd of boys and young men, I never baptized.

Vardaman.

Here too, I began alone, but after six days, E .D. Solomon of Clarksdale, came to me, and for ten days, we labored together. The meeting resulted in 46 accessions to the membership, and a general uplift of all spiritual and church work. During the meeting two very promising young men, Cleland Johnson and Robert Gilder, were licensed to preach. These young men will

enter Mississippi College at the opening. At the last service of the meeting, I took a collection to cement their new house, which, when furnished, will be the best meeting house in Calhoun county.

Mantee.

Brother Solomon and I reached Mantee on Monday night after the 4th Sunday in August. Here we labored together for ten days, and closed a great meeting with 42 accessions to the membership. The meeting house at this place is nearing completion, and will be ready for the meeting of the Trinity Association, which convenes with this church October 21st.

Solomon is indeed a fine man in a meeting, and my churches showed their appreciation of his earnest, effective work by presenting him with commendable sums.

The revival spirit has swept over North Mississippi this summer. The Associations are beginning to meet, and I am confident that the increase to the churches by baptism will be 25 per cent and probably more.

E. E. Thornton.

The Baptist Drift Again, From a Pedo-Baptist Standpoint.

The New Orleans Christian Advocate does not seem to be well pleased with the way this writer handled the above problem. It has been my misfortune, it seems, both in my writing and preaching to displease certain of my Methodist brethren. The closer I have tried to track the Apostle Paul in his doctrines of salvation by grace **alone** through faith in Christ, the more the opposition from this same quarter. So I have about decided that it will be impossible for me to preach or write to suit my good Arminian brethren, hence I have abandoned all attempts in that direction.

Our good brother Advocate makes this deliverance in his comment on the "Baptist Drift" article: "Torn from the old landmarks which kept them from affiliation with the brotherhood of Christians, they have drifted into a broader sea, where the horizon is so enlarged that they can recognize others besides themselves and have resolved to be shocked no more, but to go out and enjoy the 'liberty wherewith Christ hath made them free.'"

Again, "All this wailing about the Baptist drift is because men and women in the church who love the Lord Jesus see the mark of Christ in other believers and the signs of the true church in other communions than their own, and have determined to worship with them, and join with them in saving sinners. In the estimation of this writer, those who drift from the Baptist position drift from Christ and like useless driftwood, are lost."

Again. "Now all this wailing, uttered in utmost sincerity, has back of it the idea that the brotherhood to which the writer belongs is the only brotherhood of Christ in the world, and that Christ is depending on it to carry the gospel to all the nations of the earth. This idea has begotten him a conceit that finds no justification in reason, religion or the word of God."

In this the good brother admits the drift, "torn from the old landmarks," but contends that it is into "a clearer, broader sea" whatever that may mean. This "drifting crowd" the writer of the above contends "recognizes others," "and have resolved to be shocked no more," but to go out and enjoy the "liberty wherewith Christ hath made them free."

"Torn from the old landmarks"—this of itself constitutes one of the dangers that I am warning the brotherhood against—entirely too much "affiliation" with others—or flirtation for various purposes—the purse or popularity, etc. We ought always be slow against ancient landmarks—that caused the apostacy of the early church and is the foundation of Roman Catholicism in the world—as well as other isms of a kindred nature "recognize others beside themselves."

Baptists have always recognized others in a sense. But we do not recognize much of their teaching as scriptural—church government, baptism by sprinkling and pouring, open communion, salvation by works, etc. I think it can be safely asserted that Baptists are the only people who teach salvation by **grace alone through faith in Christ**—in other words Baptists do not put any **person** or **process** between the sinner and Christ. Where is there a denomination as clear cut on this proposition as the Baptists? Now, I am not contending that some pedo-Baptists do not teach this, and that all Baptists do, but the above is the rule especially among Southern Baptists. So the issues between us are vital as well as minor. Nearly the entire pedo-Baptist world so far as my observation goes, is largely Romanized on baptismal regeneration. You may talk with the average pedo-Baptist church member and he will tell you he had rather his child would not dies without baptism. He would feel better as to his future state if the ceremony had been performed before death. Here is Rome's position: 1. Baptism effaces original sin and actual sin, if we are guilty to any previous to our baptism. 2. Remits all punishment due to sin. 3. It makes us children of God and heirs of heaven. 4. It makes us children of the church and gives us a right to all her goods. 5. It imprints upon our soul an indellible character which distinguishes us from those who are not Christians.

Again they assert: "Baptism is the most necessary of all the sacraments because it is impossible to be saved without it." Not many are so frank as this, but there can be but one conclusion as to infant baptism and that is it confers a spiritual blessing on the child by ingratiating it to God for salvation—this is regarded as largely true by those who practice it. Baptists stand out practically **alone** in their contenution against **baptismal regeneration** as held in various forms.

We not only contend that we are right in minor matters, but in the essentials.

Then if Southern Baptists preach more **clearly** the **gospel than** other denominations why is it not true that "the hope of the world's evangelization lies with Southern Baptists? I verily believe that Southern Baptists do, as a whole, preach a **purer gospel** than others—then they can more readily evangelize the world than those who preach a questionable or spurious gospel. Suppose we are comparatively few in numbers, God gave the great commission to just a handful of faithful men and told them to preach the gospel to every creature. The Roman Catholic Church is the largest, but who would say the world's evangelization lies in that church? They have the men and the money, but not the **message,** and it is the message with which God evangelizes—**that is lacking.**

We may be fewer in number than some others, but what we lack in numbers, we make up in the message—**salvation by grace alone through faith in Christ.**

But the Baptist denomination is not so small as my brother would indicate in the Advocate:

"My brethren, stand in your own lot, and carry on your work, but be assured that nine-tenths of the religious world, attending to the Lord's business, do not know that such people as the Southern Baptists are in existence. And be assured also that if the heathen world is to depend on Southern Baptists for the gospel, as true as they are and as faithful the judgment trump will sound before the work is completed." This is quite a reflection on 9-10 of the religious world. The religious world may not know it or care about it, but said denomination is in existence and is the strongest protestant body in the South today, and in the United Sates last year, (1907), according to the figures of your own (Methodist) statistician, Dr. H. K. Carroll, the Baptist made a **larger net gain than any other denomination.** While the Methodists have more members than Baptists, Baptists made a net gain of one hundred and three thousand three hundred and fifty-eight, while the net gain of the Methodists was one hundred and one thousand six hundred and ninety-six. So if the religious world doesn't wake up they will all be Baptists before they find out that such a denomination "exists." Oh no, brother, the six millions of Baptists in the world could easily evangelize the heathen world if they would do their whole duty in a very few generations, if not the present one. With a pure gospel and a will to do the work, God can use Southern Baptists for His glory as He can use no other denomination on earth. If this is conceit, make the most of it.

Now, in conclusion, just a word as to that paragraph above in which it is said "men and women who love the Lord Jesus see the mark of the Christ in other believers and signs of the true church in other communions than their own, and have determined to worship with them and join with them in saving sinners."

Now, I think I can see the mark of the Lord Jesus in every believer whether in the church or outside all churches, but I fail to see the "signs of the true church in other communions." How about it with you my good "union brethren?" Now if you have discovered the "signs" of the true church in other communions then why not all come together and stay together. Why all this division? If you can succeed better in "saving sinners" in a given town by inviting the efforts of all those churches having signs of the true church, then you can succeed better in any town and all towns and if you can succeed better by uniting your forces for three months, you can succeed better by uniting your amalgamated forces for three years, then if for three years, **always.**

According to the above theory all the churches have the signs of the true church for this reason all should unite. What is to hinder a permanent union of all denominations? Now, I dare say that no one would cry out more vigorously against **permanent** union than the New Orleans Christian Advocate, for you know, my brother, it would not be **union** at all, but dis-union, and discord and strife. Why not be consistent and contend for your faith, if you have one. If there is to be union, let it be on the basis of God's **Word,** and not gust or sentiment. If we are **not** a unit, let us not live a lie before the world, not even for a few weeks. "Let us **agonize** for the faith," not agonize because it is **contended** for, as the manner of some is.

Sincerely,
W. Alex. Jordan.
Yazoo City, Miss., Sept. 15, 1908.

Freakish Wills.

Will making often affords a man opportunity for paying off old scores. The Duke of Marlborough could not resist the temptation of a farewell slap at his duchess when he left her lb10 000 ($50,000) wherewith to spoil Blenheim in her own way and lb15,000 ($75,000) to keep clean and to go to law with." A Mr. Kerr, after declaring that he would probably have left his widow lb10,000 if she had allowed him to read his evening paper in peace, adds: "But you must remember, my dear, that whenever I commenced reading you started playing and singing. You must, therefore, take the consequences. I leave you lb10,000 ($5,00)."

Needed Time.

"You want me to tell you the whole truth?" asked the witness.

"Certainly," replied the judge.

"The whole truth about the plaintiff?"

"Of course."

"Might I ask how long this court expects to sit?"

"What difference does that make?"

"It makes a lot of difference. I couldn't tell the whole truth about that scoundrel inside of a week, talking all the time."

Preserving the Balance.

A well known professor of architecture, commonly referred to as "Hammy," by his pupils, told a story illustrative of the remarkable degree to which certain persons possess the sense of symmetry.

It seems that there was once a Scotch gardener who had charge of a good sized English estate and under whose direction the formal garden at the rear had been laid out with absolute symmetry, even the two summer houses, one on each side of the garden, being identical in even the most minute detail. On one occasion the Englishman became angry at his son and locked him up in one of the summer houses. As soon as the gardener heard of this sense of symmetry was so outraged, that he immediately sent for his own son and locked him up in the other summer house to preserve the balance. "Hammy" forgot to mention whether the boys were dressed exactly alike, but it is to be presumed that even this detail was attended to by the aesthetic Scotchman.—New York Times.

Postage Stamp Gum.

Every time a person licks a United States postage stamp he gets a taste of sweet potato. The gum with which the stamps are backed is made from that succulent vegetable because Uncle Sam's lieutenants consider it the most harmless preparation of the sort. All of the gum used on American postage stamps is mixed by the government at the bureau of engraving and printing, where the stamps are made. It is spread on the sheets after the stamps have been printed. The gum, in a liquid form, is forced up through pipes from the basement, where it is made. These pipes lead to a series of machines consisting of rollers, between which the sheets of stamps are fed, one at a time. A continuous fine stream of the liquid gum falls upon one of these rollers. The sheet with its wet coating of sweet potato mucilage passes from the rollers into a long horizontal flue filled with hot air. When it emerges at the other end of the flue, the gum is dry.—New York Telegram.

Straight From the Animal.

A London gentleman having taken a small farm in the country as being the correct thing to do, as well as to get a little fresh air, had invited some of his friends down to see his new possession.

Having viewed the domain and noting the absence of creature life about the place, one of his friends remarked:

"With a nice, open place like this, I wonder you don't have some animals about, as is usual on a farm. Some cows, for instance, so as to have your own butter and cream."

"No-o," drawled his host, don't care about butter or cream."

"Some chickens or ducks, then. You surely like fresh eggs?"

"No o, don't care for eggs. But I've sometimes thought I'd like a sheep. I rather like kidneys for breakfast."—Liverpool Mercury.

The Palisades.

To see New York City from the Palisades is to witness the multiple beauty and wonder of the Palisades themselves. One of the most astonishing facts concerning these towering masses of grandeur is that they lie so close to the most artificial, man subjugated area that civilization has evolved, writes Philip Verrill Mighels in Harper's Magazine. To come upon the Palisades from the rear at night is like stepping to the edge of the world, where the slender dark island lies low beyond as if it were only a part of space, its countless lights looking like millions of stars stretched for miles across the sea. The illusion is dispelled when the wind flows up with the tide to the base of the cliffs and lifts up the full throated roar of the substantial city.

Fighting the Sea.

Holland's existence is one long fight against the inroads of the sea. Much of the country is below the ocean level and has only been rescued from the waves by the collosal system of dikes. The Dutchman has grown to be used to the water that is nearly an amphibious animal. Fifty thousand Hollanders live in barges on the canals. Even in winter, when the canals are frozen, these people stick to their boats, for they have no other home. The canal houses used to be towed by dogs, but now this work is done by men and women, each family towing its own boat.

Dutchmen are among the most expert navigators in the world. In utter indifference to the natural antagonism between land and water and in ability to make either contribute to their necessities, they have even excelled the English. At the relief of Leyden the prince of Orange by breaking down the dikes and letting in the sea, made navigation feasible on a tract of ground which had formerly been dry land, and the strange spectacle was seen of the Dutch warships floating among the tops of orchards and past the chimneys of submerged houses.

When Holland was invaded by France another prince of Orange formed the plan of abandoning the country entirely and conveying all its population to the East Indies. Holland has always relied on the ocean as a security against the hostile powers. In our own time a member of the Dutch Royal family attended a great review of Prussian troops. Regiment after regiment of strapping fellows marched by, but all the Dutchman would say was, "Not tall enough." Finally a grenadier regiment of unusually tall men came into the field. "Every one of these soldiers is over six feet high," remarked a Prussian officer to the Holander. "Surely you will admit these are tall enough?" The Dutchman shook his head." We can flood my country with ten feet of water," he observed. Doubtless the Prussian took the hint.—Buffalo Times.

Forty-first Avenue, Meridian.

I have been called by the above church, and have had the call under very serious and prayerful consideration. The Lord has not impressed me that I am the man for that field, but on the other hand, He has convinced me that my work here in this part of the vineyard is not finished, and that I ought to remain a while longer.

My honest opinion is that Forty-first Avenue affords one of the greatest if not the greatest opportunity in the State for great work. It is a thickly settled portion ot the city, surrounded by hundreds of unsaved people and quite a number of backsliders that need going after.

If the right man—God's man—is found for the work, there is no reason why there shouldn't be a strong church there in the very near future. The people are there God sent man"th o.ai 82aia82 and all that is needed, is "A God sent man" to go there and find them for the cause.

I am very much concerned about that work and want to ask that every reader of the Record pray earnestly that the Lord may send those good people a leader and do it speedily. There are some consecrated men and women there, and they need encouragement. They are sheep without a shepherd.

Let us pray God to send them one right away. The Lord has a great work here in this field for me, and it greatly blessing me in it and I want to be remembered that I may be able to accomplish what is before me.

God bless you.

J. B. Quin.

Prentiss, Miss.

A Condensed Report of Our Meetings.

Beginning at Tyro second Saturday in August, church was greatly revived and 18 were received for restoration, 9 by letter.

From here we went to Looxachance, and remained one week. Church revived, 22 by baptism, and 10 by letter.

Then we proceeded to our home, rested two days and then went to the fifth Sunday meeting which convened with us at Arkabutla, and proved to be quite a success. Here we began our series of meetings, on Sunday night and continued until the following Thursday night; closed on account of scarlet fever. 11 were received by baptism and 2 by letter.

Crenshaw was our next stop. Here, so far as visible results are concerned, we would count the meeting a failure. We left it with the Lord, hoping the seed sown may yet bring forth fruit to the glory of God.

The humble pastor did all the preaching.

To Him be who doeth all things well, be all the praise, honor and glory.

Your brother in love,
J. S. Deaton.

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P. O. Clinton, Miss.
(Direct all communications for this department to Clinton, Miss.)

Woman's Central Committee.

Mrs. J. A. Hackett, Meridian, President of Central Committee.

Mrs. W. R. Woods, Meridian, Miss., Secretary of Central Committee.

Mrs. W. S. Smith, Meridian, Miss., President of Sunbeam Work.

Mrs. Martin Ball, Winona, President of Young Woman's Auxiliary.

Officers of Annual Meeting.

Mrs. J. D. Granberry, Hazlehurst, President; Mrs. Paul Smith, Meridian, Vice-President; Mrs. G. W. Riley, Jackson, Recording Secretary.

Report of Central Committee for Quarter Ending July 1, 1908.

Aberdeen Association:	
Aberdeen—	
Foreign Missions ....$	9.50
Home Missions	7.00
State Missions	14.00
Home Uses	40.00
Orphanage	11.00
Pontotoc Church—	
State Missions	17.50
Home Missions	17.50
Bogue Chitto Association:	
Tangipahoa—	
Foreign Missions	2.75
Home Missions	2.85
State Missions	3.40
Home Uses	3.50
Summit—	
Home Missions	13.60
State Missions	16.00
Home Uses	202.63
Foreign Missions	16.50
Carey Association:	
Natchez—	
Home Uses	109.60
Chickasahay Association:	
Waynesboro—	
State Missions	1.50
Home Uses	5.75
Quitman—	
State Missions	5.00
Columbus Association:	
Brooksville—	
State Missions	16.70
Home Uses	89.90
Central Association:	
First Church, Jackson—	
Margaret Home	7.50
Bible Fund	5.00
Home Uses	21.50
State Missions	30.00
Beulah—	
Home Missions	7.50
Home Uses	7.50
Orphanage	2.35
Foreign Missions	15.00
Flora—	
Home Missions	3.50
State Missions	17.55
Training School	1.00
Margaret Home	1.00
Bible Fund	1.00
Orphanage	23.55
Foreign Missions	5.00
Copiah Association:	
Hazlehurst—	
Home Uses	2.25
Evangelism	32.50
Home Missions	71.80
Crystal Springs—	
Home Missions	48.00
State Missions	10.00
Gallman—	
Home Missions	8.00
State Missions	6.00
Deer Creek Association:	
Anguilla—	
State Missions	5.60
Home Uses	27.65
Leland—	
State Missions	10.00
Shaw—	
Foreign Missions ...	10.00
State Missions	5.00
Vicksburg, First Church—	
Training School	5.00
Harmony Association:	
Lilac—	
State Missions	3.75
Lawrence Co. Association:	
Foreign Missions	10.00
Xmas Offering	10.00
Home Missions	10.00
State Missions	10.00
Cyclone Sufferers ...	7.50
Church Building and Loan Fund	25.00
Monticello—	
Foreign Missions	5.00
State Missions	1.00
Home Uses	3.00
Lebanon Association:	
Immanuel Church, Hattieburg—	
Home Uses	170.00
Ellisville—	
State Missions	18.00
Home Uses	57.39
Laurel—	
State Missions	939.40
Home Uses	43.46
Margaret Home	6.00
Church Building and Loan Fund	25.00
Bible Fund	3.00
Wiggins—	
Home Uses	3.00
State Missions	5.00
Lincoln County Association:	
Philadelphia—	
Foreign Missions	1.00
Home Missions	5.00
Home Uses	1.00
Brookhaven—	
Training School	5.50
Bible Fund	10.00
State Missions	15.00
Orphanage	44.30
Home Uses	9.50
Lauderdale Co. Association:	
Oak Grove—	
State Missions	15.00
Home Uses	5.95
15th Ave., Meridian—	
Home Missions	3.35
State Missions	7.25
Home Uses	2.25
First Church—	
State Missions	122.00
Home Uses	21.07
Sustentation	7.50
Orphanage	7.50
Mississippi Association:	
Gloster, 1st Church—	
Home Uses	1.80
Galilee Church—	
Training School	10.15
Home Missions	28.20
State Missions	10.40
Home Uses	1.30
Oxford Association:	
Batesville—	
Home Missions	43.00
Orphanage	3.00
Oxford—	
State Missions	20.00
Home Uses	57.00
Pearl Leaf Association:	
Mount Olive—	
Home Uses	127.25
Training School	5.00
Collins—	
Foreign Missions	10.00
State Missions	13.10
Home Uses	86.35
Bunker Hill—	
State Missions	3.88
Seminary—	
State Missions	6.00
Rankin Co. Association:	
Fannin—	
Home Uses	6.80
Orphanage	6.50
West Judson Association:	
Tupelo—	
Foreign Missions	36.11
State Missions	30.00
Home Uses	50.00
Sherman—	
Foreign Missions	2.00
State Missions	5.00
Yalobusha Association:	
Charleston—	
Home Missions	10.00
State Missions	5.00
Foreign Missions	10.00
Home Uses	5.00
Yazoo Association:	
Winona—	
State Missions	11.64
Home Uses	71.10
West—	
State Missions	6.50
Lexington—	
State Missions	7.60

* * *

Home Missions	$ 271.90
Foreign Missions	141.61
State Missions	1,442.92
Orphanage	105.80
Home Uses	1,157.40
Margaret Home	39.70
Training School	97.15
Church Building and Loan	50.00
Xmas Offering	5.00
Total	$3,311.48

Mrs. W. R. Woods, Sec.,
Central Commitee.

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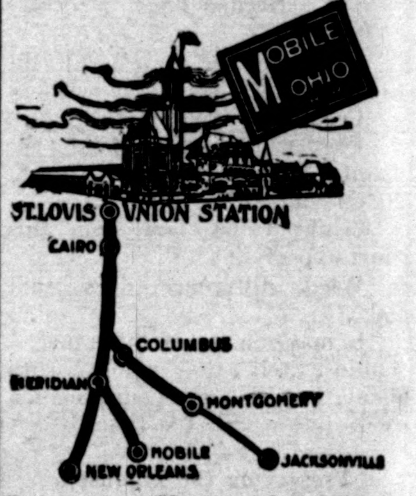

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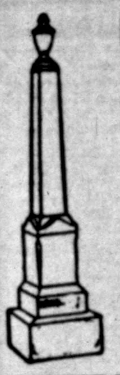

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Lv. Hattiesburg.	8:18 A. M	7:05 P. M
Ar. Gulfport ...	11:00 A. M.	10:00 P. M.

	No. 4 (Daily)	No. 6 (Daily)
Lv. Gulfport ...	7:30 A. M.	4:15 P. M.
Lv. Hattiesburg	10:37 A. M.	7:33 P. M.
Ar. Jackson	2:10 P. M.	11:15 P. M.

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(Via Silver Creek and ColumbiaN

No. 101		102)
2.50 P. M.	Lv. Jackson	Ar. 7:35
6:55 P. M.	Ar. Gulfport	Lv. 11:30 p.m
No. 109		No. 110 a m
4:30 A.M.	Lv Jackson Ar.	10:05 A. M.
6:30 P.M.	Ar. Columbia Lv.	6:00 A M.

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Time and Place of Meetings of Associations.

Rankin County——Leesburg, September 29, 12 miles north of Pelahatchie.

Yazoo—Kilmichael, Southern Railway, Thursday, October 1.

Lawrence County—Prentiss, Friday, October 2.

Louisville—Antioch—11 miles north of Louisville, Saturday, October 10.

Carey—Wall Street Church, Natchez, Saturday, October 3.

Chester—Mt. Moriah Church, 5 miles northwest of Weir, Aberdeen, branch I. C. Railroad, October 3.

Liberty——Pleasant Grove Church, Saturday, October 3.

Oktibbeha ——— Fellowship Church, Lauderdale County, Tuesday, October 6.

Yalobusha—Charleston, Wednesday, October 7.

Pearl Leaf—Bassfield Church, Wednesday, October 7.

New Liberty—Concord, 6 miles west of Mize, Wednesday, October 7.

Mississippi—Mount Pleasant, Amite county, 12 miles northwest of Liberty, Thursday, October 8.

Pearl Valley—Oak, Grove Church, 13 miles northwest of Philadelphia, Saturday, October 10.

Deer Creek—Snaw, Tuesday, October 13.

Aberdeen—Houlka, M. J. & K. C. Railroad, Tuesday, October 13.

Coldwater—Sardis, I. C. Railroad, Wednesday, October 14.

Magee's Creek—Centerville Church, Pike County, 5 miles southwest of Tylertown, Wednesday, October 14.

Hopewell—Hillsboro Church, Wednesday, October 14.

Lincoln County—Topisaw, Friday, October 16.

Kosiusko—McCool, Aberdeen branch, I. C. Railroad, Friday, October 16.

Leaf River—Pleasant Hill, Green county, nine miles northeast of McLain, October 17.

Choctaw——Center Ridge Church, Kemper county, Saturday, October 17.

Timbigbee——Shiloh, Poplar Springs, Itawamba, Saturday, October 17.

Trinity—Mantee, M. J. & K. C. Railroad, Wednesday, October 21.

Bogue Chitto—South McComb Church, McComb, October 22.

Monroe County—New Prospect Church, Monroe County, Friday, Oct. 23.

Harmony—Walnut Grove, 20 miles north of Forest, A. & V. Railroad, Friday, October 23.

Red Creek—Hickory Springs Church, 9 miles east of Poplarville, Saturday, September 26.

Lebanon—Emmanuel Church, Hattiesburg, Wednesday, October 28.

Gulf Coast—Gulfport, Wednesday before Second Sunday in November.

Ebenezer—

We beg that every brother interested will carefully look over the above list, and if you **know** (do not guess), of any necessary corrections, write the Record at once, so that everything may be right.

Argo Red Salmon is an ideal food. Thompsons Distecies, one of the standard works on foods, gives Scammell's tables as follows: The per cent of muscle building material in beef is 19 per cent, Salmon 20 per cent. As a brain food, beef 2 per cent. eggs (white) 21-8 per cent, (yolk) 2 per cent, salmon 6 and 7 per cent.

Voting a Religious Duty

Church-goers should regard the exercise of the franchise as a religious function and should vote in accordance with religious precepts on every matter involving a moral question either in the issues at stake or in the personality of the candidates, declares the Rev. Charles F. Aked in the October number of Appleton's magazine. Dr. Aked is pastor of the Fifth Avenue Baptist Church, of which Governor Hughes is a member. Further than this, he asserts it is just as much the duty of a church member to attend ward meetings and to vote at the primaries as it is to take part in the affairs of his church or to cast a ballot in the election of a pastor.

According to Dr. Aked the proportion of regular church attendants who frequently stay away from the polls on election day and who seldom or never take part in primaries or local meetings for the election of delegates to conventions is larger than among any other class. These delinquents, he holds, are as much responsible for corrupt conditions of government or the election of unworthy men to public offices as are the heelers who buy votes to accomplish this result or the bar-room hangers-on who sell their ballots.

"The abuses that have arisen in the past," says the Appleton article, "from the interference of the church in politics have been due to the fact that religion was made political instead of politics being made religious. Except under circumstances of extraordinary moral pressure the churches as churches cannot enter the arena of party politics. The church cannot become a caucus. Only the projection of a supreme moral issue can warrant a clergyman in publicly taking a position as a party man. He may be permitted in his own heart to pray for a party—if he is satisfied that it is not past praying for. But the church can and should undertake a more important function—one that underlies all law and government—the formation of righteous public opinion. The church cannot compel in this day and generation. If it cannot inspire it is because it is no longer inspired and a church without inspiration is a corpse which people with decent regard to health should quietly bury. The church must teach that a Christian can no more neglect the plain duties of citizenship than he can neglect to pay his debts. The religious man who stands idly by and sees American politics made a by-word for dishonesty is neither religious nor a man."

Get Rid of Your) Catarrh

You need not suffer from catarrh, bronchitis, lingering colds or other catarrhal troubles. I have a remedy that will give speedy relief and make a radical cure. It is simple, pleasant, inexpensive and harmless.

No matter if the disease is ever so deep-rooted—no matter how long you have been suffering from it—no matter how many other remedies have failed—you may be cured.

As the catarrhal germs enter the nasal passages and lungs with the breath, the most reasonable conclusion is that a cure can only be effected by an antidote that is breathed through the nostrils, thus reaching every spot where the breath has carried the disease. My remedy is the antidote. It is a compound of herbs, roots, leaves and flowers, which, when burned, emits a fragrant, soothing, healing smoke-vapor that immediately relieves and ultimately cures all forms of catarrh.

Send me your name and address and I will send you by return mail a free trial treatment, and also an illustrated booklet. Write before you forget it. Address Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga.

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Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50c.

The Home Life Insurance Co.

The Home Life Insurance Co., of New York wants a representative in every town and community in Mississippi. Teachers can double their income by working in their spare time. Country Merchants can write insurance for many of their customers. Write to us and let us tell you what favorable terms we can offer to agents. We refer, by permission, to the Editor of the Record.

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Deaths.

Mrs. Julia Ward.

Whereas, our Heavenly Father has removed from our midst to the Mansion of Rest, our beloved sister, Mrs. Julia Ward; therefore be it resolved by the W. M. U. and the Ladies' Aid Society of the Senatobia Baptist Church,

That we realize our loss of a faithful member who sincerely loved the Lord, and was never weary in His service.

That we extend to her bereaved family our sincerest sympathy in their sorrow, and that we endeavor to emulate the example of her beautiful Christian character, and be as ready to receive the Master's "Well done."

Mrs. M. P. Moore,
Mrs. E. Slaton,
Mrs. T. Cinnamond,
Committee.

Taylor.

Mrs. John Taylor, nee Thornton, was born March 19, 1856, died Sept. 18, 1908. She was married 3? years ago, and from this union came 16 children, all of whom survive her. What a host to mourn her going!

She was a consistent member of the New Zion Baptist Church, which church she had joined when baptized.

She expressed her knowledge of the fact that her time to depart this life had come, and said all was well. Her faith in Christ sustained her in life and did not forsake her in death.

Fraternally,
R. L. Bunyard.

Gallman, Miss.

Ralph Wainwright.

A great bereavement has just fallen on the excellent family of our friend, Mr. T. L. Wainwright, the well known cotton mill man of Mississippi and president of the Stonewall Cotton Mills, in the death of his noble son, Ralph, of Kosciusko, Miss. Ralph was a fine young man of splendid character, intelligent, religious, courteous, skillful, capable and successful. Besides being a charm at home in the family he was a center of attraction in the social circle, and indeed a finely developed personality of a high type of the Christian gentleman.

He was the third child and second son of Mr. and Mrs. T. L. Wainwright, who have two sons, Cecil and Orville, and one daughter, Miss Zoe, remaining, all excellent specimens of our race, to comfort them in the coming years. Ralph was born April 14, 1880, and died August 28, 1908, and had numbered 28 years, 4 months and 24 days. He was buried at Kosciusko, Miss. He leaves a devoted wife and two sweet little children, a girl and a boy, the latter only eight weeks old, to the care and affection of loving friends. Fortunately, he had been fairly successful in business (the hardware trade), and leaves his family in comfortable circumstances. The general health of our friend had not been very vigorous for more than two years, about which time he was operated on for appendicitis, from which he had never fully recovered, and which had greatly reduced his powers of disease resistance. His death was the result of ptomaine poison, which found his somewhat weakened system an easy victim to its virulent attack.

Many relatives and friends join with us in offering our sincerest condolence and deepest sympathies to our friends, Mr. and Mrs. Wainwright and family, and also to the bereaved wife and dear little ones.

J. A. Hackett.

Pevey.

Mrs. Sarah Manning Pevey was born April 15, 1839, died Sept. 13, 1908.

Sister Pevey was a faithful member of New Zion Church, where she had been a member for over fifty years. Her general esteem was manifested by the large attendance upon her funeral.

May God greatly comfort the children who will miss her so greatly.

Fraternally,
R. L. Bunyard.

The Argo Red Salmon of Alaska has the deepest red color and the finest flavor. It is packed entirely by machinery and is not touched by hand. One trial makes a permanent customer.

Knight.

Brother T. Knight fell on sleep August 22, 1908.

His death was very sudden, but he was prepared to meet his God, as every one who lives a consistent Christian life. Brother Knight had been a consistent member of the New Zion Church for years.

May God comfort the aged companion, who mourns her loss, and sustain the entire family in this hour of grief.

Fraternally,
R. L. Bunyard.

Whisenant.

J. S. Whisenant died at his brother's, V. D. Whisenant, on the 2nd day of Aug. 1908. He had been a sufferer for about 2 years.

He was baptized in fellowship of Pine Bluff Church by Rev. Joel Baskin.

He was married to Verginera Pittman in 1880, and the Lord had called her away, he again married Birdie Wade, Sept. 27, 1899. He was buried at Pine Bluff Cemetery. The funeral service was conducted by Iev. W. W. Muirhead

He left a wife and seven children.

While our hearts are aching, we would not call him again to this world of trouble. We can only look to God for consolation.

May I ask all the praying people to pray for us, that we may meet him again.

Wife and Children.

Cures Chronic Cases.
Cures every time: "Your Hughes' Tonic for chills and fever has never failed yet, and I have sold it to a number of caronic cases. It cures them every time." Sold by Druggists—50c. and $1.00 bottles.
PREPARED BY
Robinson-Pettet Co., Incorporated, Louisville.

Small Clara, who had to pass a glue factory on her way to school, rebelled on account of the disagreeable odor therefrom.

"I wouldn't mind it so much, mamma," she said, "if I had been born with a deaf and dumb nose."

Belen.

My next meeting was at Belen, where Tom Tomlinson is pastor. Here we had another good meeting. Belen has a good church in an important field. They are loyal to Brother Tomlinson and well they may be, for he is in every way worthy. He is one of our most active, consecrated young preachers of much ability.

A Natral Buzzer.

Laura was playing on the porch with her dolls, but was greatly distressed by the song of a locust in a tree near by. Running to the tree, she called, impatiently, "Ring off, bird!"

Father Would Be Sorry.

Rachel, who was four years old, was admiring her baby brother, who was three months old before his father returned from a trip abroad. Looking up at her mother, she said, "Mamma, won't papa be sorry he isn't any relation to this baby?"

Electricity-Proof!

Through a certain town electric cars had recently begun operation, using the third-rail system instead of the trolley. The teacher of a primary class in a Sabbath school in this town tried to impress the little ones of the power of Jesus, and was astonishished to hear one little fellow say, "Jesus can do anything. He could walk the third rail, and it would not hurt Him."

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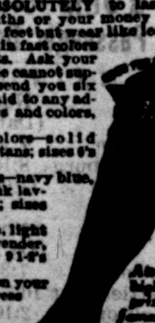

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One new seven-room residence, with garden, lot, barn, etc. Convenient to Colleges in the town of Clinton. For terms, apply to
A. G. BAILEY,
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Complimentary to Him.

"Really," said Cholly Sappey, "I cawn't understand Miss Rood at all. She actually called me a crank."

"The idea!" exclaimed Miss Cutting. "How flattering!"

"Yes; a crank, you know, is a man with one idea."—Catholic Standard and Times.

Delays Are Dangerous.

"This milk is sour, and I won't take it," declared the lady.

"That's your own fault, ma'am," retorted the dealer. "I offered it to you day before yesterday when it was fresh, and you wouldn't take it."—Cleveland Leader.

The Umbrella.

The first umbrella ever seen in the streets of London was carried by the philanthropist James Hanway, who died in 1786. For many years after the introduction of umbrellas a man could not be seen carrying one without being hooted at for his effeminancy, particularly when passing a hackney coach stand. The drivers of these vehicles regarded umbrellas in the light of a rival. For a long time coffee houses and inns were accustomed to keep a single umbrella of great magnitude for the purpose of shielding customers from the rain as they passed from the door to their carriages. This monstrous structure was carried by a waiter. It was not until about the year 1800 that the use of the umbrella became so general throughout Europe and America that man could carry one without attracting the attention of passersby. In Spain and Ialy the article was first domesticated. France adopted it next and lastly England.—Spare Moments.

A Happy Medium.

Uncle inquired of little Bobby if he had been a good boy. Bobby—No, I haven't. Uncle—Why, I hope you haven't been very bad. Bobby—Oh, no, just comfortable. —Deleware County Democrat.

STATE OF OHIO, CITY OF TOLEDO, LUCAS COUNTY. [ss.]
Frank J. Cheney makes oath that he is senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh that cannot be cured by the use of Hall's Catarrh Cure.
FRANK J. CHENEY.
Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.
A. W. GLEASON,
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Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials free.
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Habit of the Postman.

Why is it that the postman never stops at your house when you are expecting a check and always does when you are expecting a bill?—Columbus, (O.) Journal.

$5,000.00 REWARD
To any person who can find one atom of opium, chloral, morphine, cocaine, either or chloroform or their derivatives in any of Dr. Miles Remedies that have not been tampered with. This reward is offered because certain unscrupulous persons make false statements about these remedies.
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A Misunderstanding.

Mrs. A.—It's really extraordinary! My nurse tells me that gentlemen are always stopping her in the street to admire my little girl.

Mrs. B.—How lovely she must be!

Mrs. A.—Oh, I don't know. Of course I think her pretty because I am her mother.

Mrs. B.—Oh, I meant the nurse, dear.—Punch.

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An old farmer, on paying his rent, told his landlord he wanted some timber to build a house and would be much obliged to him if he would give him permission to cut down the wood for the purpose.

The landlord answered preemptorily, "No."

"Why, then, sir," said he, "will you give me enough to build a barn?"

"No."

"To make a gate, then?"

"Yes."

"That's all I wanted," said the farmer, "and more than I expected to get."—Pearson's Weekly.

PILES CURED AT HOME BY NEW ABSORPTION METHOD.

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial with references from your own locality if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 232, South Bend, Ind.

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The Mississippi Audubon Society.

Believeing that the care of our natural resources is at the same time one of the most important and least understood of the questions now confronting us, the Mississippi Audubon Society feels compelled, in justice to the people of this State, before asking their further co-operation in the important work it has undertaken, to state concisely and completely what it proposes to do, what its platform is, and how it expects the people to assist in its plans.

It is appropriate to state, in the first place that the Mississippi Audubon Society is an educational body. While it will strive in every legitimate way to improve the laws for better protection of every useful species of bird, endeavor to build up a better and a stronger sentiment in favor of existing laws, urge their enforcement, and co-operate with officers of the law where violations are persistent, its primary object will be to demonstrate the necessity for more complete preservation of bird-life and to secure compliance with the law by rational rather than punitive methods.

The work of the Audubon Society is based on that wonderful relation in physical life known as the "balance of nature." In a primitive state the various forms of life, man included, maintain an average degree of abundance and distribution from season to season. But as civilzation progresses, man's use or removal of certain species results in an unbalancing of the system of checks by which nature prevents too rapid an increase of one species at the expense of another.

The most notable of such changes in this and other countries has been the increase of insect life following the destruction of great areas of forests, and consequent decrease of insect life that formerly preyed on the insects. Not only has the partial disappearance of bird-life brought about this abnormal increase of insects but the new conditions developed by the practice of modern agriculture are very favorable to insects, and render the birds more necessary than they have ever been before.

Probably no one factor has so greatly deterred the progress of the Audubon movement as the notion that its promoters are actuated by motives largely or wholly sentimental. It goes without saying that the members of the Audubon Society are opposed to any kind of needless destruction or to any intentional cruelty in dealing with birds and denounce all so-called sport of which the sole object is to destroy. Yet it takes this ground not merely for humane reasons but even more largely for economic reasons. The economic test is the first one to be applied to any bird. Is it useful? If so, let it be protected in every reasonable way. If, on the other hand, it is destructive, and generally so, the right to be protected from its depredations should not be interfered with. Should its character prove neutral, without direct effect on economic conditions, the ordinary dictates of humanity will prevent its being molested, and such sentiment will in every case have the unqualified endorsement of the Audubon Society.

Aside from the misunderstanding that has arisen in regard to its work there is another obstacle that prevents the accomplishment of more good by our society. This is the innate desire to kill that seems to dwell in many breasts, especially of our boys.

We recognize that real sport has an irresistible appeal for most manly natures, but we cannot understand the motive that prompts hunting where the only result is the extinction of life. In order to indulge this desire and yet to prevent its being recognized as the true incentive for slaughter, birds are often charged with crimes against the farmer, of which they are undoubtedly innocent.

It is wanton killing of this kind that the Audubon Society strives especially to suppress. It would educate the people to the belief that there is nothing either pleasant or profitable in the killing of a bird merely because it is a bird, but that the reasons for sacrificing any of these creatures should be found in some extraneous circumstance that makes such action necessary. The killing of game birds, for instance, is not objectionable, because it is accompanied by some definite benefit, providing legitimate recreation, supplying food of the best quality, bringing out much that is wholesome in men, and keeping them in touch with the natural world.

The killing of destructive species is sometimes an absolute necessity. But the Audubon Society insists that the desire to kill for the sake of killing too frequently controls the conduct of our people towards the birds, and that instead of looking for reasons to kill them, we should regret the necessity of destroying them, and should refrain from doing so unless they are destructive or unmistakably intended by nature for man's use as objects of the healthy hunting instinct and as articles of diet.

What we especially desire to see in the treatment of all feathered life is more careful consideration of the attributes of each species. A popular prejudice against some particular kind of bird frequently exists in direct contradiction of what has been shown by careful research to be the truth of the case. Further facts in this respect will be brought out by the Audubon Society in its publicity

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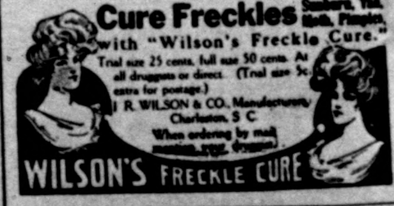

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Religious, Mental, Physical Training of the highest order.

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At a later date we expect to set forth more specific consideration of some of the questions merely touched on in this address to the people of Mississippi, and to outline our plans for better legislation, bird-study in the school, etc. In the meantime, we appeal to all good citizens to support the work of the Audubon Society, and to join this organization, which they may do by forwarding their dues, one dollar a year, with name and address, to the Secretary, Andrew Allison Ellisville, Miss.

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Fear it has no knowledge of. Tricks, it has never been known to practice, and if there is any attractive dainty in camp suiting its taste it flies straight down, queitly takes possession and industriously gratifies its appetite just without the reach of the incensed owner's fist. A loafer and a thief, some say; hence, perhaps, the "whisky jack," or "whisky john" and "camp robber" in the vulgar tongue. Classically it is known as Perisoreus canadensia

Fresh meat is its obsession. Before the unlucky hunter has time to gralloch the stag which he has bagged, this bird, crow, or jay, quietly announces its arrival. from, the deer slayer knows not where, and without words, almost says:

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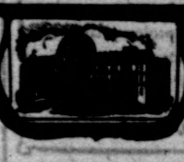
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